THE PORT FOLIO,

(NEW SERIES)

BY OLIVER OLDSCHOOL, ESQ.

Various, that the mind of desultory man, studious of change and pleased with novelty, may be indulged—Cowp.

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ORIGINAL PAPERS.

For The Port Folio.

TRAVELS.

LETTERS FROM GENEVA AND FRANCE.

Written during a residence of between two and three years in different parts of those countries, and addressed to a lady in Virginia.

(*Continued from page* 259.)

LETTER XIII.

My dear E——,

THE country we travelled through continued such as we had seen, being diversified with wheat fields, vineyards, plantations of olive and mulberry trees, but we began to observe mountains at a distance, and the road was sometimes hilly, so that the festoons of grapes, which lined the way, were now a little more in our power, for as the carriage necessarily went more slowly, we were at times enabled to get out and walk; such a circumstance was never disagreeable to the younger part of the family, and to our servant-maid whose appearance you must remember; her looks upon such occasions, when she found herself in the undisturbed possession of as many grapes as she chose to eat, gave me an idea of what Candid's must have been, when offering to return the pieces of gold which the children had left behind, he was told, to his great astonishment, that he might keep them.

Nismes was once, under the government of the Romans, a city of great extent, but of its ancient walls nothing now remains, but one solitary dismantled tower, which is at a considerable distance from the modern town; it contains, however, more Roman antiquities and in a greater state of preservation than any town of France: you have often heard of the celebrated *Maison Quarree*, (the model after which the Capitol of Richmond was originally planned;) it is a Roman temple of the smaller size, all elegance and simplicity, perfectly entire, but disfigured by dormant windows, which had been opened by a society of Monks, who used it formerly as a Chapel: prepared as one is to admire it, the impression at first sight,

rather falls short of the spectator's imagination, and it appears diminutive: at a small distance from it is the amphitheatre, the form of which you are acquainted with, but it would be difficult for you to conceive an idea of the effect which its extreme magnitude and venerable antiquity have upon the mind. Although far from being entire, it is in some parts sufficiently preserved to convey an idea of what it must have been formerly, and one easily conceives how seventeen thousand persons may have sat at their ease in it.

We went in at the ancient entrance, walked for sometime in the lobby, as I should call it in a modern theatre, then penetrated by one of the vomitories to the seats, and ascended to the top of the building, where we remained for sometime in silent contemplation of this mighty edifice. It seemed worthy of those who had been masters of the world, and they now appeared to us capable of having performed all the great things which history has attributed to them. Upwards of seventeen hundred years had rolled away since the amphitheatre was built, and yet where avarice or the fury of an enemy have not made great efforts to destroy it, the parts are as entire as if it had been erected in the last century.

The arena is still encumbered with some wretched houses, to the very great disgrace of the town and the government; but elevated as we were, the extent and form of it were very apparent. There are other remains of former times at Nismes, which in any other place would be remarkable, but are here scarcely noticed: there are remains for instance of a temple, said to be of Diana or of the infernal deities, for antiquarians are not agreed upon the subject, which are yet sufficiently entire to give a very good idea of its original form; a part of the roof is still suspended in the air, and the ornaments of the ceiling, as far as it extends, are perfect: there is a niche in front of the principal entrance over where the altar was, no doubt, formerly occupied by a statue, and the funnel which gave passage to the smoke of the victims, might serve for the same purpose now; near it, is a spot, once sacred to some other deity, where a profusion of water bursts from the earth, is made to adorn a publick garden, amidst statues and ornaments of architecture, and then forms a canal, which supplies many of the different manufactories of the town: —this spot, which is called the fountain, and which in summer joins the freshness of a running stream to all the delights of shade, is, as you may suppose, a very favourite one at that season. You must observe that I have purposely avoided speaking of the revolution and its effects; I cannot, however, refrain mentioning in this place that the weavers of Nismes have been reduced from more than four to less than one thousand. It formerly suffered as much from the revocation of the edict of Nantes, and was the theatre of many of those horrid instances of persecution, which that impolitick event gave rise to: the enmity of the two religious parties, embittered by a long continuation of atrocious conduct towards each other, more worthy the disciples of some ancient Egyptian deity, than of the God of Peace, had been in a great measure lulled to rest; when Louis XIV, blinded by the zeal of his confessor, and not restrained by any remains of sensibility in Madame Maintenon for her former friends, excited the worst of all civil wars: the cruel circumstances and consequences of this contest, the character of Cavalier, who, from a baker's boy, became the leader of the Protestants, the arts, he made use of to keep up his ascendency over his followers, by means of Prophets chiefly, who were generally women, the chosen vehicle of the Divine Spirit, and the singular circumstance of his reducing government to the necessity of treating with him at last, are all well described by Voltaire, to whom I refer you; he does not,

however, I believe, mention the particular circumstance which drove the people into open rebellion. They had submitted to the most humiliating restrictions in the exercise of their religion, and had groaned in secret amidst all that could be perpetrated of cruelty, all that could be heaped upon them of injury and insult; but there is a point beyond which men will suffer no longer, and the slightest event is sometimes sufficient to kindle up a flame, where the materials have been long accumulated. Two young ladies of the name of Sexti, were carried off from their parents, and immured with circumstances of great indignity in the castle of an Abbe the principal agent of the government; neither entreaties, nor the offer of money could procure their liberation; the people of the neighbouring mountains at length excited and led on by the relations of the sufferers, rose in a mass, stormed the castle, liberated the ladies from a state of shocking confinement, and put the Abbe to death.

POLITE LITERATURE.

LETTERS FROM BRUTUS.

LETTER III.

To the Right Hon. Edmund Burke.

SIR,

Party-writers have so accustomed us to expect abuse in addresses of this sort, that I am obliged to preface this letter with a declaration, that I am more an admirer of your good qualities than an observer of your failings. In the distant retirement of private life, political opinions are mellowed into speculative mildness, and do not rise in our bosoms with that personal acrimony which sets down a man's character merely from his party. Though I feel with, I believe, a very great majority of my fellow-citizens, much respect and gratitude to men against whom you have been long in opposition, yet I am neither blind to their imperfections nor to your merits. When their imperfections shall appear to diminish their usefulness to the publick, I will speak my opinion with the same regret with which I have seen your merits rendered useless or hurtful to it. I feel for my country, Sir; and I am grieved when, on either side, virtues or talents are lost to its service, or misapplied to its prejudice.

In my sense of your merits, Sir, I own I indulge a certain degree of vanity. It is not a vulgar mind they can affect or attach. You have been unfortunate in the exertion of your talents: possessing popular virtues and popular abilities, your publick conduct and publick appearances have but seldom won the suffrages of the people. There was a refinement in your virtue, an abstraction in your eloquence, which it required something of a philosopher and a scholar to relish; plain men denied the one, and did not always understand the other. Hence, perhaps, arose the ridiculous fable of your education at *St. Omer's*, and your being designed for a member of a religious order sometime ago abolished in the greatest part of Europe; a story which had less foundation than almost any other in the mythology of the vulgar. You had the genius and the learning, but you wanted the prudence and the address of the Society of *Jesus*. They contrived to work upon mankind by the dextrous management of ordinary powers: you lost men by the mismanagement of great and uncommon endowments.

From the time of *Swift* downwards, the remark of the superiour fitness of coarse and ordinary minds to the plain operations of business, has been often repeated. In the House of Commons, which you early chose for the field of your ambition, the same thing takes place: there is often a point below elo-

quence at which men must stand who would wish to persuade or to lead that assembly. That in this business-kind of speaking you should not greatly excel; that you should not always conjoin accuracy of deduction with fertility of invention, nor be as clear in a statement of figures as glowing in an appeal to the passions, is what we naturally expect from the different formation of different minds. There are few, very few men indeed, the variety of whose powers can accommodate itself to the sense of the plain, the calculations of the plodding, the vivacity of the fanciful; whose language has perspicuity for the dullest understanding, and brilliancy for the most lively imagination; whose speeches have demonstration for the reasoner and logician, and flow for the ears of the vacant and the thoughtless. These are endowments which nature bestows but seldom, though she happens to have gifted with them each of the present leaders of the opposite parties in Parliament.

But it was not only from the abstractions of philosophy or the refinements of learning that you disgusted your audience; it was often from an intemperance which philosophy should have restrained, from a grossness which learning should have corrected. In the course of the prosecution against Mr. Hastings, you trespassed equally against justice, humanity, and decorum. Surely, Sir, the moral and elegant systems in which you are so conversant, should have suggested the impropriety of that conduct which you and some of your brother managers adopted. Mr. Hastings stood before them a prisoner, under that protection which an obligation to silent sufferance should have afforded him with generous minds. His accusers were invested with a high character, the representatives of the Commons of Great Britain: the tribunal they addressed consisted (abstractly speaking) of every thing that was venerable and august. Was that a place for rancour or scurrility, for ribaldry or railing? You, Sir, in particular, had the calm dignity to support of one who sought to assert the rights of mankind, to vindicate the honour of Englishmen. You came not there in the situation of some of your colleagues, to wipe away the impeachment of vice in themselves by the declamation of virtue; to obliterate the memory of dishonesty by eulogiums on honour, and to take from publick mischief and dissension that general chance of advantage which desperate incendiaries hope for amidst the conflagration they have raised. It may perhaps wound your peculiar and allowable pride, to be accused of as much want of taste as of compassion or propriety. You reversed the well-know compliment to *Virgil*, who was said "to toss about his dung with majesty;" you borrowed her flowers from rhetorick, and, soiling them with ordure, threw them in the faces of your noble and venerable judicature, of your high-bred and beautiful auditory. I leave out of this account all doubts of the justice of your charge, because I give you credit for a belief of its justice. Yet in doing so, I fear I must deduct as much from your penetration as I allow to your integrity. How else should it happen that the only objects of your persecution have been those who have successfully served their country; that your blind humanity should have championed itself in the cause of the cheats of *St. Eustatia*, and the blackguards of Bengal; against men who had saved the British possessions in both Indies from the ruin and disgrace which some of your friends had suffered to overwhelm them in other parts of the world?

Moderate men, who know and value you, are astonished at the vehemence of your style, and the violence of your conduct in publick, when they compare it with that candour and that gentleness which conciliate so many friends to you in private.

But it needs less metaphysical knowledge than you possess, less knowledge of life than my age has taught me, to account for this phenomenon. When the mind is imbued with a particular turn of thinking which it has indulged into a habit; with the audience that rouses, the exertion that warms, the party that inflames; against all these circumstances combined, it requires more soundness of judgment than men of your genius are commonly blessed with, to keep the just and even balance of conduct and demeanour: yet humanity should never leave us, because in a good man it is that instinctive principle which nothing should overpower for a moment. There was a time, Sir, when you forgot its call; a remarkable period, when distress and infirmity were seen in such elevated places, that the visitation of heaven was marked with national awe and depression. I forbear to recal the general indignation, or to raise the blush on your own cheek which a repetition of the expressions you then used must occasion. For this also you wanted the apology some others might have pleaded; you knew the tenderness of a parent, the comforts of a family, the connexion of a worthy and honourable society. You had not abandoned your heart to play, nor lived a wretched dependent on the prostitution of character, on the wreck of principle. But you had leased out your humanity to faction! Party-rage had stifled your natural sensibility, and you forgot the man in the monarch. Yet they who are willing to blame you will quote that parade of feeling which you detailed for the misfortunes of Asiatick princes, of whom the names and description threw a ridicule over the pomp of your pity. I will answer, since I have no better apology, that here also it was the rage of party still.

The rage of party, Sir, is unworthy of your talents, and unbecoming your character. It levels your genius and your virtue with men whose petulance undervalues the first, whose profligacy ridicules the latter. In my respect for virtue, in my pride of letters, I cannot bear the advantage which, on this ground, the dissipated, the worthless, the ignorant have over you. Resume the place which nature, education, your own sentiments, and the sentiments of good men would assign you. Do not peevishly (as I have sometimes heard you propose) retire from that post in which you may still be useful to your country. We have not, amidst our recollection of some weak or censurable appearances, forgotten the merit of your better exertions. With the force of a scholar's style, with the richness of a poet's imagination, you have formerly, and may again correct the errours or expose the abuses of publick measures. Be but just to yourself, to your talents, to your fame. You have lived long enough to contention and cabal. I speak, Sir, with the sympathy of a coeval. The struggle for place, the bickerings of faction, are at no time very dignified occupations; but at our time of life, and to a man like you, they are particularly degrading; when against the paltry emoluments, or trifling distinctions of a few joyless years, they stake the happiness of present peace of mind, and the reputation of future ages.

BRUTUS.

BIOGRAPHY.

Charles, Earl of Dorset.

This nobleman, heir to the earldom of Dorset, was, in his father's life-time, created earl of Middlesex and Baron Cranfield, upon the death of his uncle who bore those titles. Charles loved his wit, respected his talents, and admired the bravery he showed as a volunteer in the fleet. To be near the royal person he was of the bed-chamber, but he seldom came to court in James II's reign; and, in the midst of the confusions

in the termination of his reign, he had the honour to conduct the princess Ann, afterwards queen, into Derbyshire. On the succession of William and Mary, he became lord chamberlain of the household, was frequently appointed one of the lords justices in his majesty's absence, and elected a knight of the garter. His lordship had the honour to be a sponsor, with the king, to William, duke of Gloucester. Queen Ann greatly valued him, but he chose to quit a publick life sometime before she began to reign; devoting his privacy to letters, in which he eminently excelled, and was both the poet and the Mæcenas of the court. It was principally under his fostering care that Ann's was the Augustan age. Even in age, though occasionally subject to dejection, he was the pleasantest companion in the kingdom, and he shone as much in the country as he had done in the palace, being charitable and condescending. Obiit January 29, 1705-6. His lordship was equally and justly lamented by the sovereign, the court, the publick, and his family. Lord Rochester said in jest, which however was undoubtedly true, that "he did not know how it was, but my lord Dorset might do anything, yet was never to blame." Charles II, to whom this observation was addressed, felt its force, as did all the succeeding sovereigns, each loving the man, even when he opposed those measures of theirs which he did not approve*. He was father of the second duke of Dorset. As a satirist, Rochester judiciously remarked, that he was the best good man, with the worst-natured muse. In his last years he became corpulent.

* Lord Orford remarks, that "Dorset "was the finest gentleman in the voluptu- "ous court of Charles II, and in the "gloomy one of king William. He had "as much wit as his first master, or his "contemporaries, Buckingham and Ro- "chester; without the royal want of feel- "ing, the duke's want of principles, or "the earl's want of thought."

THOMAS CREECH, M. A.

Thomas Creech, the son of Thomas and Jane Creech, was a native of Dorsetshire, and born in 1656. Wood calls his father a gentleman, as does Mr. Hutchins, who was likely to be well informed about it; but Jacobs says this was not the case: his actual condition has not been exactly ascertained. He might have been a person of respectable descent; but that his circumstances were not affluent may be presumed, as his son was indebted to the patronage of col. Strangeways for his education, at Sherborn free-school, under Mr. Thomas Curganven, for whom he appears to have entertained a great regard, as he has inscribed to him his Translation of the Seventh Idyllium of Theocritus: though his father probably resided at Blandford Forum, in the church of which place both himself and wife are interred. On quitting school, young Creech went to Wadham College, Oxford, in 1675, as a commoner, where he took the usual degrees in their course. In 1689, he was elected a fellow of All Souls, and became eminent at once as a philosopher, a poet, and a divine. It is certain that he possessed great powers, but it is generally thought his friends injured him by an excess of praise, and carrying their commendations of his talents beyond what they could fairly support: this, with the want of a sufficient fortune to maintain his situation as he wished, and some imprudencies besides, gave him a melancholy turn; and he became by degrees, austere, recluse, and at last a misanthrope. It is said, that having borrowed money of a friend, who after repeated application for repayment in vain, again urged his claim with greater earnestness, he was so much affected at not being able to answer the demand, that he parted with him in disgust, and retiring to his chamber, put an end to his life. His misfortunes have been attributed also to some disappointments which he had experienced both in preferment and

in love: most probably a combination of untoward circumstances urged him to the execution of the desperate act:—the more to be lamented, as he was then about to be presented by his college to the valuable living of Welwyn, in Hertfordshire. Mr. Creech published an edition of Lucretius, in the original, which is much esteemed; and a translation of the same poet into English, which obtained him great credit in the learned world. He made versions also of several other Greek and Roman authours; as Horace, some few of the odes only excepted; Theocritus, to which he prefixed a translation of "Rapin's Discourse of Pastorals;" Manilius, with an excellent Prefatory Discourse, in the form of a letter (to a person unknown), on the study of Astronomy and Astrology among the ancients; as well as some detached parts of Virgil, &c. Ovid and Plutarch, printed in several collections. He lost as much fame by his Horace as he had gained by his Lucretius. Francis's translation has obtained the palm: "it is "highly Horatian; the work being "moral without dulness, gay and "spirited with propriety, and tender "without whining." Creech's Horace is dedicated to Dryden—Dryden, from whom his friends would have taken the poet's wreath, to bind it on his rival's brow.

For the Port Folio.

CLASSICAL LEARNING.

(*Continued from page* 263.)

Pindar, Simonides, Æschylus.

Pindar was a native of Thebes, in Bœotia, a country not famous for genius, and perhaps this circumstance has contributed not a little to the fame of his works. It has been a popular opinion, in sundry ages, that a dry soil, a clear sky, and a wholesome climate were favourable to the efforts of genius, but that marshy grounds, fogs, and moisture were adverse to it. Yet it is curious to observe, that the inhabitants of Attica a country lying on the sea, pretended to enjoy every advantage of climate, though in the near neighbourhood of Bœotia.

When Pelopidas, and his twelve companions set out from Athens, to deliver Thebes from the Cadmean faction, we are informed by Cornelius Nepos, that they set out from Athens in the morning, and arrived at Thebes in the evening, and as they walked on foot, they could not undergo a great change of climate, in that time. On so narrow foundations do popular prejudices often rest!

Ancient and modern times have likewise attributed a want of genius and capacity to the natives of Holland, on account of their fogs and marshes. *Auris Batava* was a proverbial expression for dulness and want of taste. The modern French and English have been misled by this prejudice, and seldom mention Dutchmen without derision. But a country which produced Erasmus, Grotius and Boerhaave, ought not to be reproached as barren of men of genius, scarce any country in Europe can boast of three such men. Pindar applied himself to the lyrick Poetry, and celebrated the victors in the publick games, who were regarded with a veneration of which we can form no idea at this day. On such a barren subject as the merits of conquerors in bodily exercises one would imagine that it required amazing genius and invention to be able to say anything, especially to compose such a number of Odes as Pindar has done; but by the help of digressions, descriptions, comparisons and allusions to ancient Fables, he has contrived to give a proper variety to his compositions, and to relieve his readers from that languor which they might have apprehended from so uniform a subject. The corporeal qualities of men and horses are soon enumerated, and the faculties of the mind exerted in running and fighting admit of no great variety, but herein the singular skill and abilities of the poet appeared. He has given such variety, elevation and dignity to the subjects he treated, as has procured immortality to his works, as well as to himself, and to many persons whom we should never have heard of in any other manner, and who perhaps never expected that distinction. The humours and adventures of a newmarket meeting would be thought a strange subject for any Poem except a satyrical one, in our time: yet Pindar, from transactions not more important, though imagined otherwise in his time has raised a monument of his genius that time cannot efface; the uniform elevation of Pindar's language and sentiments has been much and justly admired, and his talent of giving dignity to subjects of little importance is still unequalled. Horace considers it as a mad project to endeavour to imitate him. His Odes are divided into the Nemeæ, Isthmiæ, Pythiæ and Olympieæ, according to the

great games resorted to by the Greeks, and even by their colonists in Italy and Sicily. We know little of Pindar's history. Perhaps necessity which made Shakspeare a poet, was the real muse of Pindar, as it is not to be thought that he had attachments to every conqueror, that led him to celebrate them, nor that they were uniformly men of talents or worth. It is much more probable that these men, not willing to confine their honours to the triumph of a day, and desirous to live an age or so, after their death, paid such men as Pindar, to help them to a little renown. Whatever they paid him, it is probable that it was far too little, as he has given them and himself a greater degree of celebrity than probably either of them thought of. Alexander, when he demolished Thebes, spared the house and decendants of Pindar, out of reverence for learning, and to transmit his name along with that of Pindar, to posterity. What seems a blemish in the works of this poet, though not noticed by the criticks, is his ending his lines in the middle of a word, so that the same word oftens belongs to two different lines. We do not find the like in any other ancient authour, except the fragments of Sappho, and it would be reckoned unpardonable among the moderns except in a ridiculous work. It is surprizing that Horace has taken no notice of this as a blemish, and has even imitated it in his Odes, perhaps in truth it proceeded from negligence. The abruptness and frequency of his transitions often renders his sense difficult to be discovered. Mr. West has performed with success and propriety the laborious task of translating Pindar into English.

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Simonides was of Ceos, one of the Archipelago Islands, though few of his performances have been preserved to our times it appears that he did not confine himself to one sort of Poetry, Lyrick, Elegiack and Epigrammatick appear to have been equal to him. What perhaps may account for this phenomenon is, that he was the first who prostituted the muses by writing for hire; but in this he has been imitated by most of the ancients and all the moderns, whether they write in prose or verse. Elegies might be saleable commodities to families who were in mourning, as well as Panegyricks to those who were in prosperity. Simonides is said to have excelled most in the Elegiack. The little that remains of him would almost lead one to think that he had an idea of Satire, which none of those Poets whose works are extant, appear to have thought of. The story of his preservation by Castor and Pollux, whom he had celebrated in his Poems as related by Phœdras, proves that he was highly estemed in his own times. It is somewhat ungrateful in the moderns that they have never exerted themselves in celebrating the person who first conceived the idea of literary property.

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Æschylus was the first writer of Tragedy, and invented the mask and cloaks which the Grecian actors wore ever afterwards. —*Personæ, pallæque repertor honestæ, Æschylus.* The tracts of Thespis were iregular performances, recited from a cart by vagabonds who daubed their faces with the lees of wine. *Ignotum Tragicæ,* &c. Sometimes two of these vagabonds exhibited in succession, and a goat was the reward of the conqueror, a circumstance which shows the simplicity of these times, and how far they were from conceiving the importance of benefit nights, and full houses. *Carmine qui Tragicæ, &c.* Æschylus first introduced the Dialogue, and brought two actors on the stage at the same time, but he introduced allegorical personages, such as we find in the old English plays. The language of Æschylus is solemn and lofty, and his characters are well supported. Milton is supposed to have borrowed some of the features of his character of Satan from the Prometheus of Æschylus. He appears to have conceived first the idea of theatrical action, which in the time of Thespis was mere recitation. Seven of his Tragedies are still extant. Æschylus ought likewise to be mentioned as the inventor of the Chorus, a circumstance that distinguished the ancient Sage, and which Mr. Mason has in vain endeavoured to introduce into modern Tragedy. The first tragick perfomances were only hymns in praise of some deity, commonly of Bacchus. Ballads or panegyricks on the action of heroes succeeded these, at last the actor assumed the person of the hero, and as the statues of their Gods and heroes were commonly painted red, it is probable that thelees of wine with which they besmeared their faces, was adopted at first in order to give them some resemblance of the persons whom they represented, according to the ideas which the poeple had of them. There appears to be something inconceivably mean in assuming the person of another, which mankind have felt uniformly in rude as well as in civilized ages. The Greeks were very rude in the time of Thespis, yet he never endeavoured to appear before them except in disguise. The mask which Æschylus invented covered all the face and even the head. The Comick as well as the Tragick actors uniformly used this disguise among the Romans as well as the Greeks. It is remarkable that though the person of a player was not infamous among the Greeks

as it was among the Romans, yet the exercise of their profession was uniformly considered as such, and disguise was reckoned necessary, even though the person was known: among them the authour was the principal actor, and supposed to understand the best manner of representing his own compositions. Among all the actors of plays, only Roscius and Æsopus among the Romans, Moliere among the French, and Shakspeare and Garrick among the English, have had their names transmitted with respect to posterity.

MISCELLANY.

At the commencement of the year 1791, the Right Honourable EDMUND BURKE, addressed a letter to a Peer of Ireland, Lord Kenmare, on the penal laws against Irish Catholicks, previously to the repeal of a part thereof in the session of the Irish Parliament held A. D. 1792. This letter Mr. Burke himself distinctly alludes to, in his political correspondence with Sir Hercules Langrishe. But both in Dodsley's original edition, and in Rivington's new, this letter to Lord Kenmare is strangely omitted. As we knew that this neglected letter was extant somewhere, our admiration of its wise and eloquent authour has induced us for many years to search for it as for *hidden treasure*. We have at length found it among the valuable and copious collection of scarce pamphlets and travels in the shop of Mr. Patrick Byrne, formerly an eminent Bookseller in Dublin, and since fully established in Philadelphia. The letter in question, which was printed in Ireland by Thomas M'Donnell, appears from internal evidence to have been surreptitiously obtained, or published from an imperfect copy. More than one *hiatus* occurs, and the pamphlet is deformed by several *lacunæ*. Still, though imperfect, it is evidently from the hand of *the mighty master*. The wand, though mutilated, is still the wand of a potent magician. It is the staff of Prospero, which can now excite a tempest, and now beckon to an Ariel.

This fugitive tract is composed in a style generally plainer than the florid Edmund was wont to employ. But when he chooses *to play his brilliant part before our eyes*, and dazzle us with the blaze of metaphor, every figure that he selects glitters like the topaz of South America.

A Letter from a Distinguished English Commoner, &c.

MY LORD,

I am obliged to your Lordship for your communication of the heads of Mr. G——r's bill. I had received it in an earlier stage of its progress, from Mr. Braughall; and I am still in that gentleman's debt, as I have not made him the proper return for the favour he has done me. Business, to which I was more immediately called, and in which my sentiments had the weight of one vote, occupied me every moment, since I received his letter. This first morning, which I can call my own, I give with great cheerfulness to the subject, on which your lordship has done me the honour of desiring my opinion. I have read the heads of the bill, with the amendments. Your Lordship is too well acquainted with men, and with affairs, to imagine that any true judgment can be formed on the value of a great measure of policy, from the perusal of a piece of paper. At present I am much in the dark, with regard to the state of the country, which the intended law is to be applied to. It is not easy for me to determine whether or no it was wise (for the sake of expunging the black letter of laws, which menacing as they were in the language, were every day fading into disuse) solemnly to reaffirm the principles, and to reenact the provisions of a code of statutes, by which you are totally excluded from the privileges of the commonwealth, from the highest to the lowest, from the most material of the civil professions, from the army, and even from education, where alone education is to be had. Whether this scheme of indulgence, grounded at once on contempt and jealously, has a tendency gradually to produce something better and more liberal, I cannot tell, for want of having the actual map of the country. If this should be the case, it was right in you to accept it, such as it is. But if this should be one of the experiments, which have sometimes been made, before the temper of the nation was ripe for a real reformation, I think it may possibly have ill effects, by disposing the penal matter in a more systematick order, and there-

by fixing a permanent bar against anything that is truly substantial. The whole merit or demerit of the measure depends upon the plans and dispositions of those by whom the act was made, concurring with the general temper of the Protestants of Ireland, and their aptitude to admit in time of some part of that equality, without which you never can be fellowcitizens. Of all this I am wholly ignorant. All my correspondence with men of publick importance, in Ireland, has for sometime totally ceased. On the first bill for the relief of the Roman Catholicks of Ireland, I was, without any call of mine, consulted both on your side of the water and on this. On the present occasion, I have not heard a word from any man in office; and know as little of the intentions of the British government, as I know of the temper of the Irish parliament. Your Lordship mentions that opposition is expected from the archbishop of C——l. If I am rightly informed, he has obtained that high and lucrative office under the crown, by the credit of his uncle, Mr. E——s, who has himself a high and tolerably profitable office under the king, and has been for many years constantly in such offices; and, I am told, looks to the peerage. Opposition, too, is hinted from other persons, who hold great places and have multiplied great emoluments under government. I do not find that any opposition was made by the principal persons of the minority in the house of Commons, or that any is apprehended from them in the house of Lords. The whole of the difficulty seems to lie with the principal men in government, under whose protection this bill is supposed to be brought in. This violent opposition and cordial support, coming from one and the same quarter, appears to me something mysterious, and hinders me from being able to make any clear judgment of the merit of the present measure, as compared with the actual state of the country, and the general views of government, without which one can say nothing that may not be very erroneous.

To look at the bill, in the abstract, it is neither more nor less than a renewed act of UNIVERSAL, UNMITIGATED, INDISPENSABLE, EXCEPTIONLESS DISQUALIFICATION.

One would imagine, that a bill, inflicting such a multitude of incapacities, had followed on the heels of a conquest, made by a very fierce enemy, under the impression of recent animosity and resentment. No man, on reading that bill, could imagine he was reading an act of amnesty and indulgence, following a recital of the good behaviour of those who are the objects of it; which recital stood at the head of the bill, as it was first introduced: but, I suppose, for its incongruity with the body of the piece, was afterwards omitted.—This I say on memory. It however still recites the oath, and that Catholicks ought to be considered as good and loyal subjects to his majesty, his crown and government. Then follows a universal exclusion of those GOOD and LOYAL subjects from every (even the lowest) office of trust and profit; from any vote at an election; from any privilege in a town corporate; from being even a freeman of such corporations; from serving on grand juries; from a vote at a vestry; from having a gun in his house; from being a Barrister, Attorney, or Solicitor, &c. &c. &c.

This has surely much more the air of a table of proscription, than an act of grace. What must we suppose the laws concerning those *good* subjects to have been, of which this is a relaxation? I know well that there is a cant current, about the difference between an exclusion from employments even to the most rigorous extent, and an exclusion from the natural benefits arising from a man's own industry. I allow, that under some circumstances, the difference is very material in point of justice, and that there are considerations which may render it advisa-

ble for a wise government to keep the leading parts of every branch of civil and military administration in hands of the best trust: But a total exclusion from the commonwealth is a very different thing. When a government subsists (as governments formerly did) on an estate of its own, with but few and inconsiderable revenues drawn from the subject, then the few officers which subsisted, were naturally at the disposal of those who paid the salaries out of their own pockets, and there an exclusive preference could hardly merit the name of proscription: almost the whole produce of a man's industry remained in his own purse to maintain his family. When a very great portion of the labour of individuals goes to the state, and is by the state again refunded to individuals, through the medium of offices, and in this circuitous progress from the publick to the private fund, indemnifies the families from whom it is taken, an equitable balance between the government and the subject is established. But if a great body of the people who contribute to this state lottery, are excluded from all the prizes, the stopping the circulation with regard to them, may be a most cruel hardship, amounting in effect to being double and treble taxed, and will be felt as such to the very quick by all the families high and low of those hundreds of thousands, who are denied their chance in the returned fruits of their own industry. This is the thing meant by those who look upon the publick revenue only as a spoil; and will naturally wish to have as few as possible concerned in the division of the booty. If a state should be so unhappy as to think it cannot subsist without such a barbarous proscription, the persons so proscribed ought to be indemnified by the remission of a large part of their taxes, by an immunity from the offices of publick burden, and by an exemption from being pressed into any military or naval service.

Common sense and common justice dictate this at least, as some sort of compensation for their slavery. How many families are incapable of existing, if the little offices of the revenue, and little military commissions are denied them? To deny them at home, and to make the happiness of acquiring some of them somewhere else, felony, or high treason, is a piece of cruelty, in which till very lately I did not suppose this age capable of persisting. Formerly a similarity of religion made a sort of country for a man in some quarter or other. A refugee for religion was a protected character. Now, the reception is cold indeed: and therefore as the asylum abroad is destroyed, the hardship at home is doubled. This hardship is the more intolerable because the professions are shut up. The church is so of course. Much is to be said on that subject, in regard to them, and to the protestant dissenters. But that is a chapter by itself. I am sure I wish well to that church, and think its ministers among the very best citizens of your country. However, such as it is, a great walk in life is forbidden ground to seventeen hundred thousand of the inhabitants of Ireland. Why are they excluded from the law? Do not they expend money in their suits? Why may not they indemnify themselves, by profiting, in the persons of some, for the losses incurred by others? Why may not they have persons of confidence, whom they may, if they please, employ in the agency of their affairs? The exclusion from the law, from grand juries, from sheriffships, and undersheriffships, as well as from freedom in any corporation, may subject them to dreadful hardships, as it may exclude them wholly from all that is beneficial, and expose them to all that is mischievous in a trial by jury. This was manifestly within my own observation, for I was three times in Ireland from the year 1760 to the year 1767, where I had sufficient means of information, concerning

the inhuman proceedings (among which were many cruel murders, besides an infinity of outrages and oppressions, unknown before in a civilized age) which prevailed during that period in consequence of a pretended conspiracy among Roman Catholicks against the king's government; I could dilate upon the mischiefs that may happen from those which have happened, upon this head of disqualification, if it were at all necessary.

The head of exclusion from votes for members of parliament is closely connected with the former. When you cast your eye on the statute book, you will see that no Catholick, even in the ferocious act of Queen Anne, was disabled from voting, on account of his religion. The only conditions required for that privilege, were the oaths of allegiance and abjuration—both oaths relative to a civil concern. Parliament has since added another oath of the same kind; and yet a House of Commons adding to the securities of government, in proportion as its danger is confessedly lessened, and professing both confidence and indulgence, in effect takes away the privilege left by an act full of jealousy, and professing persecution.

The taking away of a vote is the taking away the shield which the subject has, not only against the oppression of power, but that worst of all oppressions, the persecution of private society, and private manners. No candidate for parliamentary influence is obliged to the least attention towards them, either in cities or counties. On the contrary, if they should become obnoxious to any bigotted or malignant people among whom they live, it will become the interest of those who court popular favour, to use the numberless means which always reside in magistracy and influence, to oppress them. The proceedings in a certain county in Munster, during the unfortunate period I have mentioned, read a strong lecture on the cruelty of depriving men of that shield, on account of their speculative opinions. The protestants of Ireland feel well and naturally on the hardship of being bound by laws in the enacting of which they do not directly or indirectly vote. The bounds of these matters are nice, and hard to be settled in theory, and perhaps they have been pushed too far. But how they can avoid the necessary application in the case of others towards them, I know not.

It is true, the words of this act do not create a disability; but they clearly and evidently suppose it. There are few Catholick freeholders to take the benefit of the privilege, if they were permitted to partake it; but the manner in which this very right in freeholders at large is defended, is not on the idea that they do really and truly represent the people; but that all people being capable of obtaining freeholds, all those, who, by their industry and sobriety merit this privilege, have the means of arriving at votes. It is the same with the corporations.

The laws against foreign education are clearly the very worst part of the old code. Besides your laiety, you have the succession of about 4000 clergymen to provide for. These having no lucrative thing in prospect, are taken very much out of the lower orders of the people. At home, they have no means whatsoever provided for their attaining a clerical education, or indeed any education at all. When I was in Paris, about seven years ago, I looked at everything, and lived with every kind of people, as well as my time admitted. I saw there the Irish college of the Lombard, which seemed to me a very good place of education, under excellent orders and regulations, and under the government of a very prudent and learned man (the late Dr. Kelly). This college was possessed of an annual fixed revenue of more than a thousand pounds a year; the greatest part of which had arisen from the legacies and benefactions of persons educated in that college, and

who had obtained promotions in France, whence they made this grateful return. One in particular I remember, to the amount of ten thousand livres, annually, as it is recorded on the donor's monument in their chapel. It has been the custom of poor persons in Ireland, to pick up such knowledge of the Latin tongue as, under the general discouragements, and occasional pursuits of magistracy, they were able to acquire; and receiving orders then at home, were sent abroad to obtain a clerical education. By officiating in petty chaplainships, and performing, now and then, certain offices of religion for small gratuities, they received the means of maintaining themselves, until they were able to complete their education. Through such difficulties and discouragements, many of them, have arrived at a very considerable proficiency, so as to be marked and distinguished abroad, who afterwards, by being sunk in the most abject poverty, despised and ill-treated by the higher orders among protestants, and not much better esteemed or treated, even by the few persons of fortune of their own persuasion; and contracting the habits and ways of thinking of the poor and uneducated, among whom they were obliged to live, in a few years retained little or no traces of the talents and acquirements, which distinguished them in the earlier period of their lives. Can we, with justice, cut them off from the use of places of education, founded, for the greater part, from the economy of poverty and exile, without providing something that is equivalent at home?

Whilst this restraint of foreign and domestick education was part of a horrible and impious system of servitude, the members were well fitted to the body. To render men patient, under a deprivation of all the rights of human nature, everything which could give them a knowledge or feeling of those rights was rationally forbidden. To render humanity fit to be insulted, it was fit that it should be degraded. But when we profess to restore men to the capacity for property, it is equally irrational and unjust to deny them the power of improving their minds as well as their fortunes. Indeed, I have ever thought the prohibition of the means of improving our rational nature, to be the worst species of tyranny that the insolence and perverseness of mankind ever dared to exercise. This goes to all men, in all situations, to whom education can be denied.

Your Lordship mentions a proposal which came from my friend the Provost, whose benevolence and enlarged spirit I am perfectly convinced of; which is, the proposal of erecting a few sizerships in the college, for the education (I suppose) of Roman Catholick clergymen. He certainly meant it well; but, coming from such a man as he is, it is a strong instance of the danger of suffering any description of men to fall into entire contempt—The charities intended for them are not perceived to be fresh insults; and the true nature of their wants and necessities being unknown, remedies, wholly unsuitable to the nature of their complaint are provided for them. It is to feed a sick *Gentoo* with beef broth, and foment his wounds with brandy. If the other parts of the university were open to them, as well on the foundation as otherwise, the offering of sizerships would be a proportionate part of a *general* kindness. But when everything *liberal* is withheld, and only that which is *servile* is permitted, it is easy to conceive upon what footing they must be in such a place.

Mr. Hutchinson must well know the regard and honour I have for him; and he cannot think my dissenting from him in this particular, arises from a disregard of his opinion: it only shows that I think he has lived in Ireland: to have any respect for the character and person of a popish priest there—Oh! tis an uphill work indeed. But until we come to respect what stands in a respectable

light with others, we are very deficient in the temper which qualifies us to make any laws and regulations about them. It even disqualifies us from being charitable to them with any effect or judgment.

When we are to provide for the education of any body of men, we ought seriously to consider the particular functions they are to perform in life. A Roman Catholick clergyman is the minister of a very ritual religion: and by his profession, subject to many restraints. His life is a life full of strict observances, and his duties, of a laborious nature towards himself, and of the highest possible trust towards others. The duty of confession alone is sufficient to set in the strongest light the necessity of his having an appropriated mode of education. The theological opinions and peculiar rites of one religion never can be properly taught in universities, founded for the purposes and on the principles of another, which in many points is directly opposite. If a Roman Catholick clergyman, intended for celibacy, and the function of confession, is not strictly bred in a seminary where these things are respected, inculcated and enforced, as sacred, and not made the subject of derision and obloquy, he will be ill fitted for the former, and the latter will be indeed in his hands a terrible instrument.

There is a great resemblance between the whole frame and constitution of the Greek and Latin churches. The secular clergy in the former, by being married, living under little restraint, and having no particular education suited to their function, are universally fallen into such contempt, that they are never permitted to aspire to the dignities of their own church. It is not held respectful to call them papas, their true and ancient appellation, but those who wish to address them with civility, always call them hieromonachi. In consequence of this disrespect, which I venture to say, in such a church must be the consequence of a secular life, a very great degeneracy from reputable Christian manners has taken place throughout that great number of the Christian church.

It was so with the Latin church, before the restraint on marriage. Even that restraint gave rise to the greatest disorder before the Council of Trent, which, together with the emulation raised, and the good examples given by the reformed churches, wherever they were in view of each other, has brought on that happy amendment, which we see in the Latin communion, both at home and abroad.

The Council of Trent has wisely introduced the discipline of seminaries, by which priests are not trusted for a clerical institution, even to the severe discipline of their colleges; but after they pass through them, are frequently, if not the greater part, obliged to pass through peculiar methods, having their particular ritual function in view. It is in a great measure to this, and to similar methods used in foreign education, that the Roman Catholick clergy of Ireland, miserably provided for, living among low and ill-regulated people, without any discipline of sufficient force to secure good manners, have been hindered from becoming an intolerable nuisance to the country, instead of being, as I conceive they generally are, a very great service to it.

The ministers of protestant churches require a different mode of education, more liberal and more fit for the ordinary intercourse of life, and having little hold on the minds of people by external ceremonies, and extraordinary observances, or separate habits of living, they make up the deficiency by cultivating their minds with all kinds of ornamental learning, which the liberal provision made in England and Ireland for the parochial clergy, and the comparative lightness of parochial duties enables the greater part of them, in some considerable degree, to accomplish; to say nothing of the ample church

preferments, with little or no duties annexed.

This learning, which I believe to be pretty general, together with a higher situation, and more chastened by the opinion of mankind, forms a sufficient security for their morals, and their sustaining their clerical character with dignity. It is not necessary to observe, that all these things are, however, collateral to their function, and that, except in preaching, which may be, and is, supplied, and often best supplied, out of printed books, little else is necessary for a protestant minister, than to be able to read the English language; I mean for the exercise of his function, not to the security of his admission. But a popish parson in Ireland may do very well without any considerable classical erudition, or any proficiency in pure or mixed mathematicks, or any knowledge of civil history. Even if they should possess those acquisitions, as at first many of them do, they soon lose them in the painful course of professional and parochial duties: but they must have all the knowledge, and what is to them more important than the knowledge, the discipline necessary to those duties. All modes of education, conducted by those whose minds are cast in another mould, as I may say, and whose original ways of thinking are formed upon the reverse pattern, must be to them not only useless, but mischievous. Just as I should suppose the education in a popish ecclesiastical seminary would be ill fitted for a protestant clergyman. Here it would be much more so; as, in the case of the first, it only requires to reject: in the other little for his purpose is to be acquired.

(*To be concluded in our next.*)

LAW INTELLIGENCE.

PALACE COURT.

HARDY v. LONG.

The plaintiff in this action was a respectable surgeon and apothecary, a member of the Royal College, and brought the present action to recover the sum of 6*l.* for medicines, and attendance on the son of the defendant a boy, at Mr. Coomb's boarding-school, Walworth. The defendant, conceiving the doctor's charge to be exorbitant, had refused to liquidate it, but had paid 4*l.* into Court, as sufficient, in his mind, to extinguish the claim. Mr. Coomb, who keeps the boarding-school, was the first witness called. He proved the illness of the boy, who had been attacked by a scarlet fever, succeeded by an inflammation in the bladder. He also proved the attendance of Mr. Hardy; and also that a professional gentleman, named Brown, had visited, but that was after the boy relapsed. On his cross-examination he stated, that he was surprised, when the bill was presented, and his surprise was excited by the high charge it contained. He denied ever having heard the father of the boy say to the doctor, "Give him anything, but don't run me to expenses." A lad named Henderson, who was in the plaintiff's shop, stated, that he had made up all the medicines enumerated in the bill before the Court, and nothing was charged in it beyond the common and ordinary rate.

Mr. Williams, a surgeon and apothecary, observed, that the charges in the bill were extremely moderate.—*Mixtures* were only charged 2*s.* which in his opinion, ought to have been charged 2*s.* 6*l.* This witness added, that the plaintiff would have been fully warranted had he charged three or five guineas for his attendance on the boy, as an inflammation of the bladder was a *surgical* case, and required more care and vigilance than the scarlet fever, which was a case entirely of a *medical* description. The lowness of the plaintiff's charge was also confirmed by Mr. Pearce, another disciple of *Esculapius*, and who, by the by, it would appear, was nearly related to *Momus*. He stated, that none of the charges were *above* the ordinary rate, though several were *below* it. The learned counsel for the defendant asked this gentleman, how he charged for *mixtures?* "Sir, *I* always charged half a crown." "What, half a crown, whether they are made of *water* and *brickdust*, or *squills* and *capillaire*."—"Sir, they are charged in the *lump*, exactly as *you* charge *law expenses*." Question by the court:—"Have you any more questions to put to this witness?" No, Sir; no more."

The learned counsel for the defendant then addressed the Jury. He said that he was not enabled to call any witness, but he thought it a little hard that a *charm*, as it were, should so alter an apothecary's bill, several of the plaintiff's witnesses had changed the complexion of the case, by saying, that an inflammation of the bladder altered the nature of the disorder, under

which the boy laboured, and made it a *surgical* instead of a medical case. There was certainly a good deal of art employed in bringing forward evidence of that nature, because, he understood, that an inflammation in the bladder was no unusual concomitant of a scarlet fever, which was a general inflammation over all parts of the body. He had every respect for professional men, but it would be a case of extreme hardship if his client should be obliged to pay for medicines, several of which had been returned unused. Here Mr. Coomb was again called up. He said, that his mother had returned several medicines when the boy was getting better, under the idea that he had taken enough. The doctor's boy, on the contrary, denied that, to the best of his knowledge any medicines had been sent back.

Mr. Serjeant Marshal, the Judge, went over the evidence to the Jury, who, without hesitation, found a verdict in favour of the plaintiff, for 6*l*.

SONG.

KATE KEARNEY.

Oh, have you not heard of Kate Kearney,
She lives on the banks of Killarney,
From the glance of her eye, shun danger and fly,
For fatal 's the glance of Kate Kearney;
Her eye is so modestly beaming,
You'd ne'er think of mischief she's dreaming;
Yet, Oh ! I can tell how fatal's the spell,
That lurks in the eye of Kate Kearney.

Oh should you e'er meet this Kate Kearney'
Who lives on the banks of Killarney;
Beware of her smile, for many a wile
Lies hid in each look of Kate Kearney;
Her smile 's so bewitchingly simple,
O, there 's mischief in every dimple,
Who e'er dares inhale her sigh's spicy gale,
Must die by the breath of Kate Kearney.

Of all the words in Lexicon,
Not one to my poor thinking,
Can make a man so wise a Don,
As those in use for drinking;
To say *he 's drunk*, so coarse the sound,
That Bacchus ask'd Apollo
To give some terms in wit profound,
And he the phrase would follow.

When ladies drink, why then they're *gay*,
But to a toping gipsey
Of vulgar rank, we sneering say
Upon my soul she 's *tipsey*.
When Lords are bubb'd, they're *in the sun*,
And cits are *mighty muddled*,
But when a husband up is done,
The wife cries—*dearee 's fuddled*.

When Jack is grogg'd, he 's *shipp'd his beer*,
He cries you're *half seas over*,
And brisk young Damon roars, my dear,
I'm prim'd just for a lover.
And some are *rocky*, some are *muzz'd*,
And some *disguis'd* and *mellow*,
But goddesses must now be buss'd,
For I'm a *merry fellow*.

ORIGINAL POETRY.

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CHARACTER OF A CLERGYMAN.

If e'er true virtue could the muse engage,
Or stamp just value on the poet's page,
The man I sing the foremost place should claim
With the first worthies on the rolls of fame.
Learn'd, not pedantick; courteous, yet sincere;
Mild to all others; to himself severe.
With soul-subduing eloquence he warms,
Which, while convincing, still forever charms.
Cheerless from him no penitent can go,
For sacred ever is the tear of wo:
E'en though his words like lightning seem to play,
His inward pity wipes their tears away.
The praise of man he seeks not to engage,
Nor preaching fears the rich offender's rage,
The bold apostle of an iron age.
Unlike the dull declaimers of the time,
Who by their sermons ne'er remove a crime,
His style is simple, yet his speech sublime.
Such is the sage; in fame superiour far
To him who glitters in the pomp of war;
A fame that stands recorded with the just,
Well-earned by virtue, not heroick dust.

L. G.

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